

England, Church of

Articles to

be enquyred in the visita-
cyon, in the fyrt yeare of the
raigne of our most dread so-
ueraygne Lady, Elyza-
beth by the grace of
God, of England
Fraunce, and
Irelande
Quene, defender of
the fayth. &c.

Anno. 1559.



10

142

ARTICLES.



Irste, whether anye person, ^{Residencie} Vicar, Curate, be resident continually upon his benefyce, doynge his dewty in preachynge, reading, and dewly ministryng the holy Sacramentes.

Item, whether in theyr Churches and chappelles, all ymages, hrynes, alt tables, Candelstickes, Trindells, or rolles of ware, Pictures, ^{False myracles.} Payntinges, and all other monumentes of fayned and false myracles, Pilgrymages, ydolatry, and superstytion be remoued, abolished and destroyed.

Item, whether they do not euerye holy daye ² when they haue no sermon, immediatly after ^{Lordes} the gospell, openly, playnely, and dystinctly, re³prise to their parishners in the pulpit, the Lordes prayer, the Beleif, and the ten commandementes in Englyshe.

Item, whether they do charge fathers, and mothers, maysters, and gouvernoures of youth, ⁴ to bring them vp in some vertuous studye and occupation. ^{To bring vp youth.}

Item.

ARTICLES.

5 Item, whether suche benefyced men as be lawfully absent from theyr benefices, doo leaue theyr cures to a rude and unlearned parson, and not to an honest wel learned and expert Curate whyche can and wyll teache you holesome doctrine.

Curates

Reading
the Scrip-
tures.

6 Item, whether they do discourage any person from readyng of any parte of the Byble, either in latyn or englysh, and do not rather comfort, and exhort euery person to read the same at conuenyent tymes, as the very lyuely worde of god and the speciall fode of mans soule.

Tauernes
and games.

7 Item, whether parsons, vicars, curates, and other minysters, be common haunters and sorters to tauernes or alehouses, geuyng them selfes to drynkinge, ryotyng, and playng at un-lawful games, and do not occupy them selfes in the readyng or hearyng of some parte of holy Scripture, or in some other godly exercise.

Preachers.

8 Item, whether they haue admytted any man to preach in theyr cures, not beyng lawfully licenced thereunto, or haue refused or denied such to preache, as haue ben licenceed accordynglye.

Superstition.

9 Item, whether they vse to declare to theyr parlyshers any thyng to the extollynge or setting forth of bayne and superstitious religion, pilgri-

ARTICLES.

pylgrymages, reliques, or ymages, or lightyng
of candelles, kyssinge, knelynge, deckynge of the
same ymages.

Item, whether they haue one booke or regi- 10
ster kept, wherein they wryte the daye of euerye Register.
weddyng, christenyng, and buryenge.

Item, whether they haue exhorted the people 11
to obedycence to the Quenes maiestie, and mini- Obedience.
sters, and to charicte, and loue one to another.

Item, whether they haue admonyshed thei^r 12
parishners, that they ought not to presume to
receiue the sacrament of the body and bloude of ^{The Sacra-}
Christ before they can perfectly the lordes pray-^{ment.}
er, tharticles of the fayth, and the x. commaun-
dementes in Englyshe.

Item, whether they be resydent vpon thei^r 13
benefices, & kepe hospitalytie or no. And if they Hospitali-
be absent & kepe no hospitality, whether thei do ^{tic}
relieue their parishners, & what thei geue them.

Item, whether proprietaries, parsons, by- 14
cars, and clarkes, hauinge Churches, chappells, ^{Reparatis-}
or mansions, do kepe thei^r chauncels, rectories, ons.
bycarages, and all other houses apparteinyng
to them, in due reparations.

Item, whether they do counsayle or moue 15
their parishners rather to pray in a tongue not ^{Prayer in}
knowē then in english, or put thei^r trust in any ^{Englishe}
A.iii. certayne

ARTICLES.

Beades.

certaine nombre of prayers, as in saying ouer a
number of Beades, or other lyke.

16 Item, whether they haue receyued anye per-
sons to the communion, beyng openly knowen
to be out of charite with theyr neigboures, or
dyffamed wþt anye notorious cryme, and not
reformed.

17 Item, whether they haue prouided and haue
Poore mens a stronge chest for the poore mens bore, and set
boxe. and fastened the same in a place of the churche
moste conuenient.

18 Item, whether they haue diligencelye called
Testametes vpon, exhorted and moued theyr parishners, and
especially when thei make their testamente, to
geue to the sayd poore mens bore, and to bestowe
Poore mens that vpon the poore, whiche they were wonte to
boxe. bestowe vpon pilgrymages, pardons, trentalles
and vpon other lyke blynd deuotions.

19. Item, whether they haue denyed to bysyte
Sycke. the sycke, or bryge the deade, beyng brought to
Buriall. the churche.

20 Item, whether they haue bought theyr be-
Syfonye. nefices, or come to them by fraude, guile, deceipt
or Symonye.

21 Item, whether they haue geuen open mont-
Adulterers. tion to their parshners, to detecte and presente
to

ARTICLES.

to theyr Ordinarie, all adulterers and fornica-
tors, and such men as haue two wiues liuing
within theyr paryshes.

Item, whether they haue monished theyr pa- 22
ryshers openlye, that they shulde not sell, geue Churche
nor other wyse alpenate anye of theyr Churche goodes.
goodes.

Item, whether they or any of them doe kepe 23
no benefyces and other ecclesiasticall promoti-
ons, then they ought to doe, not havinge suffici-
ent licences and dyspensations thereunto, and
howe many they be, and theyr names. *Many bes-
nefices.*

Item, whether they mynyster the holye com-
munion anye other wyse, then onely after such 24
fourme and maner as it is set forth by the com-
mon auctoritie of the Queenes Maiestye, and
the parliament. *Communitie.*

Item, whether you knowe anye personne 25
within your parysh, or elles where, that is a let- *Letters of*
ter of the worde of God to be readde in Englysh, the worde
or sincerely preached in place and tymes conue- *or preas-
mient. chnge.*

Item, whether in the tyme of the Letany, 26
or anye other common prayer, in the tyme of the
Sermon or Homely, & when the priest readeth
the scriptures to the parishners, any perso haue
departed out of the Churche, without iuste and
*Goers out
of the
Church.*
necessarly

ARTICLES.

necessary cause or disturbance þ minister otherwise.

27 Item, whether the money commynng and ry-
Church mo- singe of any cattel or other moueable stockes of
ney. the church, and mony geuen and bequeathed to
the syndyng of torches, lyghtes, tapers, or lam-
pes not payde out of any landes, haue not bene
employed to the poore mens cheste.

28 *Keepers of the Church* Item, who hath the sayd stockes and money
in theyr handes, and what be their names.
money.

29 *Contempte of priestes.* Item, whether anye indiscrete persons doe
uncharitably contempne and abuse priestes and
ministers of the Churche.

30 *The kinges Grammer.* Item, whether there be any other grammer
taught in any scole wythin thys dyocesse, then
that which is set forth by the auctoritie of kyng
Henry theyght.

31 *The tyme of seruise.* Item, whether the seruice of the Church be
done at due and conuenient howres.

32 *Talkers in the church.* Item, whether anye haue vsed to common
iangle, and talke in the Churche in the tyme of
the prayer, reading of the Homelye, preachynge
reading, or declaryng of the scripture.

33 *Heresies.* Item, whether any haue wylfully mayntey-
ned and defended any heresyes, errors or false
opinions contrary to the faith of Christ and ho-
ly scripture.

Item

ARTICLES.

Item, whether any bee common dronkardes 34
swearers, or blasphemers of the name of Drōkardes
God.

Item, whether any haue committed adultere-
ry, fornication, or incest, or be common baudes 35
or receiuers of such euil parsons, or vehemently
suspected of any of the premisses. *Adulterers*

Item, whether anye be brawlers, sclaunde-
rers, chyders, scoldes, and sowers or discorde be- 36
twene one person and another. *Brawlers.*

Item, whether you knowe anye that doe vse 37
charmes, sorcery, enchauntmentes, inuocations
circles, witchcraftes, southsayinge, or any lyke
craftes or imaginacions inuented by the Deuyl
and specyally in the tyme of womens trauayle. *Sorcerers.*

Item, whether the Churches, Pulpittes, and 38
other necessaries apperteyninge to the same, be Pulpittes.
sufficiently repayred, & yf they be not, in whose
default the same is.

Item, whether you knowe any that in con- 39
tempt of theyr owne parvhe Church, do resorte
to any other Church. *Reporters.*
to other

Item, whether anye Inholders or alehouse
kepers, do vse commonly to sel meate and drinke 40
in the tyme of common prayer, preaching, rea- *Inholders.*
dying of the Homelyes or Scripture. *Churches.*

B. i.

Item

ARTICLES.

41 Item, whether you knowe any to be maryed
Divorse. within the degrees prohibited by the lawes of
God, or that be separated or dyuorsed wythout
the degrees prohibited by the lawe of God, and
whether any such haue maryed agayne.

42 Item, whether you knowe any to haue made
Priuie con-tractes. priuie contractes of matrymonye, not callynge
two or mo witnessesse therunto, nor hauyng ther
to the consent of theyr parentes.

43 Item, whether they haue maryed solempnly
Banes. by the banes not fyrt lawefully asked.

44 Item, whether you knowe any executors or
Executors. administratours of dead mens goodes, which do
not duely bestowe suche of the sayde goodes as
were geuen and bequethed, or appoynted to be
distributed amonge the poore people, repayring
of hygh wayes, fyndyng of poore scolers, or ma-
ryng of poore maydens, or such other lyke cha-
ritable dedes.

45 Item whether you knowe anye that kepe in
Images. their houses, vndeſaced anye Images, tables,
pictures, paintynges, or other monumentes of
ſayned and falleſe miracles, pilgrimageſ, Idola-
try, or ſuperſticion, and do adore them, and ſpe-
cially ſuch as haue ben ſet vp in Churcheſ, cha-
pelles, or oratories.

46 Item, what bookeſ of Goddeſ Scripture you
Bookeſ. haue

ARTICLES.

haue deliuered to be burnt, or otherwise destroyed, and to whom ye haue deliuered the same.

Item, what brybes, the accusers, promoters, 47 persecutors, ecclesiasticall iudges, and other the ^{Bribes.} commissioners appointed within the several diocesse of this Realme, haue receiued by them selues, or other, of those persons whiche were in trouble apprehended or imprisoned for Religion.

Item, what goodes, moueable landes, fees, 48 offyces or promocions hath ben wrongfully taken away, in the time of Quene Maries raigne ^{Loss of} from any person, which fauoured the Religion ^{goodes.} nowe set forth.

Item how many persones for religion haue 49 dyed by fyre, famine, or otherwyse, or haue ben ^{Howe many} imprysioned for the same. ^{burnt.}

Item, that you make a true presentmente of 50 the number of al the persons, which dyed with- ^{Certificat} in your parishes, sithen the feast of Saint John ^{of the} the Baptist, which was in the yeare of our Lord ^{deed.} God, a thousande, fyue hundred, fyftie and eight unto the same feaste last past. Makynge therein a playne distynct declaracion, howe many men, women, and men chyldeyn the same were. And the names of the men.

Item, whether ye knowe anye man in your 51 parische, secretly, or in unlawfull conuenticles ^{Secret} ^{Masses} ^{Sign}

ARTICLES.

say or heare masse, or any other seruice prohibis-
ted by the lawe.

52 Item, whether you knowe anye person in
*False rus-
mons.* youre paryshe, to be a flaunderer of hys neygh-
bours, or a sower of dyscorde, betwene partie
and partie, man and wyfe, parentes, and they;
*Unlawefull
booke.* chyldren, or that hath inuented, bruted, or sette
forth anye rumours, false and sedicious tales,
sclaunders, or makers, bryngers, byers, sellers,
kepers, or conueyers of any unlawefull booke,
which might styrre or prouoke sedicion, or main-
taine superstitious seruice within this Realme,
or any aydours, counsaylours, procurers, or
mayntayners therunto.

53 Item, whether the Churche of your paryshe
*Patron
Tythes.
Vacacion* be now vacant or no, who is the Patrone there-
of, howe longe it hath ben vacant, who doth re-
ceiue the tythes, oblations, and other commo-
dities duryng the tyme of the vacacion, and by
what auctorite, and in what estate the sayde
Church is at this tyme, and howe long the per-
son or bycar hath had that benefice.

54 Item, whether any mynstrelles, or any other
Minstrels. persons do vse to syng or say any songes or dyt-
ties that be byle or vnicleane, and especially in
derision of any godly order, nowe set forth and
establyshed.

55 Item, whether the Letanye in Englyshe,
*Letany in
Englyshe.* wyth

ARTICLES.

wyth the Epistle and Gospel which was by the
Quenes hyghnesse Proclamacion wylled to bee
readde to the people were putte in use in youre
Churches, and yf not, who were the letters
therof.

Item, whether the Curates and mynisters 56
do leasurely, playnely, and distynctly, reade the distinct
publique prayers, Chapters and homelies, as reading,
they ought to do.

GOD SAVE THE
QUEENE.

Impryncted at Loni
don in Powles Churche yarde, by
Rycharde Jugge and John
Cawood, Printers to
the Quenes
Maiestie.

Cum privilegio Regiae Maiestatis.

Imprynted at London in Powles
Churchyarde by Richard Iuge and Iohn
Cawood prynters to the Quenes
Maiestie.

Cum priuilegio Regiae Maiestatis.

Articles to be

enquired in the visitation,
in the first yere of the raigne
of our most dread Soueraine
Lady Elizabeth, by the
grace of God, of Eng-
lande, Fraunce,
and
Irelande, Queene,
defendour of
the faith
ac.

Anno. 1559.



quies, whether open or now
the chartulari now are to be
designated unto, by oaths. —



Note) this title page has been removed
from the beginning of the volume, where
it was improperly placed. Ch.

Articles.



7*
I
First, whether any Parson, Vicar or Curate, be resident continually upon his benefice, doing his duetie in preaching, reading, & duly ministring the holy Sacramentes.

Item, whether in their Churches and Chappels, all Images, ^{Frangab} False mira-
Shynes, all Tables, Candelstickes, Trindelles, cles.
or rolles of ware, pictures, payntinges, and all
other monumentes of fayned and false miracles,
pulgriimages, idolatrie, and superstition, be re-
moued, abolished, and destroyed.

Item, whether they do not every Holyday when they haue no Sermon, immediatly after Lordes.
the Gospell, openly, playnely, and distinctly, re- prayer.
site to their parishioners in the Pulpit, the
Lordes prayer, the beliefe, and the ten Com-
maundementes in Englishe.

Item, whether they do charge fathers and mothers, maisters, and gouernours of youth, to bring them vp in some vertuous studye and occupation.

2 ii

Item,



Articles.

5 Item, whether suche beneficed men as be
Curates. lawfully absent from their benefices, do leaue
their cures to a rude and unlearned Parson, and
not to an honest wel learned and expert Curate,
whiche can and wyll teache you holsome doc-
trine.

6 Item, whether they do discourage any person
Reading from reading of any part of the Byble, eyther in
the scrip- Latin or Englishe, and do not rather comfort
tures. and exhort euery person to reade the same at con-
uenient tymes, as the very liuely worde of God,
and the speciall foode of mans soule.

7 Item, whether Parsons, Vicars, Curates, and
Tauerne^s other Ministers, be common haunters and re-
and games. sorters to Tauerne^s or Alehouses, geuing them
selues to drinking, rioting, and playing at un-
lawfull games, and do not occupie them selues in
the reading or hearing of some part of holy scrip-
ture, or in some other godly exercise.

8 Item, whether they haue admitted any man
Preachers. to preache in their cures, not beyng lawfully
licenced thereunto, or haue ben licenced accor-
dyngly.

9 Item, whether they vse to declare to their
Superstitioⁿ parishioners any thing to the extolling or set-
ting forth of bayne and superstitious religion,
pilgrimages, reliques, or images, or lyghtyng
of

Articles.

of candelles, kyssyng, kneelyng, or deckyng of the same images.

Item, whether they haue one booke or register kept, wherein they wryte the day of every Register, wedding, christening, and buryng.

Item, whether they haue exhorted the people to obedience to the Queenes Maiestie, and ministers, and to charitie and loue one to another.

Item, whether they haue admonished their parishioners, that they ought not to presume to receaue the Sacrament of the body and blood of Christ, before they can say perfectly the Lordes prayer, the articles of the fayth, and the ten com- maundementes in Englishe.

Item, whether they be resident vpon their benefices, and kepe hospitalitie, or no. And if they be absent and kepe no hospitalitie, whether they do relieue their parishioners, and what they geue them.

Item, whether Proprietaries, Parsons, Vicars, and Clarkes, hauing Churches, Chapples, Mansions, do kepe their Chauncels, Rectories, Vicarages, and all other houses appertaining to them, in due reparations.

Item, whether they do counsayle or moue their parishioners rather to pray in a tongue prayer in not knownen, then in Englyshe, or put their Englishe:

A iii trust

Articles.

Beades.

trust in any certayne number of prayers, as in saying ouer a number of Beades, or other like.

Dissained persons.

16 Item, whether they haue receaued any persons to the Communion, beyng openly knownen to be out of charitie with their neighbours, or dissained with any notorious cryme, and not re-fourmed.

Poore mens bore.

17 Item, whether they haue prouided and haue a strong Chest for the poore mens bore, and set and fastened the same in a place of the Churche most conuenient.

Testamen-
tes.

18 Item, whether they haue diligently called vpon, exhorted, and moued their parishioners, and especially when they make their testamentes, to geue to the saide poore mens bore, and to bestowe that vpon the poore, whiche they were wont to bestowe vpon pylgrimages, pardons, trentalles, and vpon other lyke blynde deuotions.

Sicke.
Buriall.

19 Item, whether they haue denied to visite the sicke, or burye the dead, beyng brought to the Churche.

Symonie.

20 Item, whether they haue bought their benefices, or come to them by fraude, guyle, deceipt, or symonie.

Adulterers.

21 Item, whether they haue geuen open monition to their parishioners, to detect and present to

Articles.

to their ordinarie, all adulterers, and fornicators, ad such men as haue two wyues living, withi their parishes.

Item, whether they haue monished their parishioners openly, that they should not sell, geue, churche, nor otherwise alienate any of their Churche goodes.

Item, whether they or any of them do kepe mo benefices and other Ecclesiasticall promotions, then they ought to do, not hauing sufficient licences and dispensations thereunto, and howe many they be, and their names.

Item, whether they minister the holy Communion any other wyse, then onlye after suche Communion. fourme and maner as it is set forth by the common auctoritie of the Queenes Maestie and the Parliament.

Item, whether you knowe any person withi your pariche, or els where, that is a letter of Letters of the worde of God to be reade in English, or sin- cerely preached in place and tymes conuenient. preaching.

Item, whether in the tyme of the Letanie, or any other common prayer, in the tyme of the Goers out Sermon or Homely, and when the Priest rea- deth the scriptures to the parishioners, any person haue departed out of the Churche, without iuste and necessary cause, or disturbe the Minister.

Articles. A

Minister otherwyse. aludis illa, stranide, iactis us

27 Item, whether the money comming and ri-
Churche sing of any cattell or other moueable stokes of
money. the Church, and money geuen and bequeathed to
the finding of torches, lightes, tapers, or lambes,
not payde out of any lantes, haue not ben em-
ployed to the poore mens cheste.

28 Item, who hath the sayde stockes and money
Keepers of in their handes, and what be their names.

Item. Whether any indiscreet person do sin.

29 charitably contempne and abuse Priestes & Mi-
nisters of the Churche.

30 Item, whether there be any other Grammer
The kinges taught in any scoole within this Diocesse, then
Grammer. that which is set forth by the authoritie of king
Henry the eyght.

31 Item, whether the seruice of the Churche be
The tyme done at due and conuenient houres. *Act. just. P.*
of seruice. *Act. just. P.*

32. Item, whether any haue vsed to committine,
Talkers in fangle, and talke in the Churche, in the tyme of
the Church the prayer, reading of the Homelye, preaching,
reading, or declaring of the scripture.

33 Item, whether any haue wylfully maintayned and defended any heresies, errors, or false opinions, contrary to the fayth of Christe and holy scripture. Item,

Articles.

Item, whether any be common dronkardes, 34
swearers, or blasphemers of the name of God. Dronkards.

Item, whether any haue committed adultere,³⁵
rie, fornication, or incest, or be common bawdes.
or receauers of such euyll persons, or vehemently
suspected of any of the premisses. Adulterers.

Item, whether any be brawlers, slaunderers, 36
chiders, scolders, and sowers of discorde betweene Brawlers.
one person and another.

Item, whether you knowe any that do vse 37
charmes, sorcerie, enchantmentes, iuuocati-
ons, circles, witchcrafte, soothsaying, or any
lyke crafte or imaginacions iuented by the de-
uyll, and speciallye in the tyme of wemens tra-
uayle. Sorcerers.

Item, whether the Churches, pulpittes, and 38
other necessaries apperteynyng to the same, be
sufficiently repayred, and yf they be not, in whose
default the same is. pulpittes.

Item, whether you knowe any, that in con-³⁹
tempt of their owne parische Churche, do resort
to any other Churche. Resorters
to other
Churches

Item, whether any Inholders, or Alehouse-
kepers, do vse commonly to sell meate and dynke 40
in the tyme of common prayer, preachyng, rea, Inholders.
dynge of the Homilees or Scripture.

Articles.

Dinoste.

41

Item, whether you knowe any to be married within the degrees prohibited by the lawes of God, or that be separated or deuorced without the degrees prohibited by the lawe of God, and whether any such haue married agayne.

Prive con-
tractes.

42

Item, whether you knowe any to haue made priuie contractes of Matrimonie, not callyng two or mo witnessesse therunto, nor hauyng thereto the consent of their parentes.

Banes.

43

Item, whether they haue married solemnly, the banes not first lawfully asked.

44
Erecutours

Item, whether you knowe any Erecutours or administratours of dead mens goodes, which do not duely bestowe such of the sayde goodes as were geuen and bequeathed, or appoynted to be distributed among the poore people, repayryng of hygh wayes, syndyng of poore scollers, or marrying of poore maydens, or such other lyke charitable deedes.

Images.

45

Item, whether you knowe any that kepe in their houses vndefaced any Images, Tables, Pictures, payntynges, or other inonumentes of fayned and false miracles, pilgrymages, idolatrie, and superstition, and do adore them, and specially such as haue ben set vp in Churches, Chappelles, or Oratories.

Bookes.

46

Item, what bookees of Gods Scripture you haue

Articles.

haue deliuered to be burnt, or otherwise destroyed, and to whom ye haue deliuered the same.

Item, what brybes the accusers, promoters, persecuters, Ecclesiasticall iudges, and other the Commissioners appoynted within the severall Diocesse of this Realme, haue receaued by them selues, or other, of those persons which were in trouble, apprehended, or imprisoned for religion.

Item, what goodes moueable, landes, fees, offices, or promotions, hath ben wrongfully taken away in the tyme of Queene Maries raigne, from any person which fauoured the religion nowe set forth.

Item, howe many persons for religion haue dyed by fire, famine, or otherwise, or haue ben imprisoned for the same.

Item, that you make a true presentment of the number of all the persons which dyed within your parishes, sithen the feast of Saint John the Baptist, which was in the yere of our Lorde God a thousande five hundred fiftie and eyght, vnto the same feast last past: Makynge therein a playne distinct declaration, howe many men, women, and men children the same were, and the names of the men.

Item, whether ye knowe any man in your secrete
B ii parische passes.

47
Brybes.

48
Losse of
goodes.

49
Howe many
dyed by
fire.

50
Certificate
of the dead.

51

Articles.

parishe, secretely or in vnlawfull conuenticles, say or heare Masse, or any other seruice prohibited by the lawe.

52

{
Falso rumours.

Item, whether you knowe any person in your parishe, to be a slaunderer of his neygh- bours, or a sower of discorde betwene partie and partie, man and wyfe, parentes and their chil- dren, or that hath inuented, bruced, or set foorth any rumours, false and seditious tales, slaunderers: or makers, bryngers, byers, sellers, kepers, or conueyers of any vnlawfull booke, which myght stirre or prouoke sedition, or mayntayne superstitious seruice within this Realme, or any aydours, counsaylours, procurers, or mayntey- ners therunto.

53

{
Patron.
Tithes.
Vacation.

Item, whether the Churche of your parishe be nowe vacant or no, who is the patronne ther- of, howe long it hath ben vacant, who doth re- ceave the tithes, oblations, and other commodi- ties during the time of the vacation, and by what auctoritie: and in what estate the sayde Churche is at this tyme, and howe long the Parson or Vic- car hath had that Benefice.

54

{
Minstrelles.

Item, whether any Minstrelles or any other persons do vse to syng or say any songes or dit- ties that be byle or vncleane, and especially in derision of any godly order nowe set foorth and established.

Item,

Articles.

Item, whether the Letanie in Englishe, with
the Epistle & Gospell, which was by the Queenes
highnesse Proclamation wylled to be read to the
people, were put in vse in your Churches, and yf
not, who were the letters therof.

55
Letanie in
Englishe.

Item, whether the Curates and Ministers
do leysurely, playnely, and distinctly, reade the
publique Prayers, Chapters, and Homilees, as
they ought to do.

56
Distinct
readynge.

¶ God sauе the Queene.

Imprinted at London
in Powles Churchyard, by Richarde
Iugge and Iohn Cawood, Printers to the
Queenes Maiestie.

¶ Cum priuilegio Regiæ Maiestatis.

2. no Injunctions.

For to direct our knees after their good example ;
that after this life , we with them may be made
partakers of the glorious resurrection in the life
everlasting .

And this done shewe the holy dayes
and fasting dayes .

All and singuler whiche Injunctions , the
Queenes Maestie ministret hnto her cler-
gie , and to all other her louing Subjectes strait-
ly charging and commaunding them to obserue
and keepe the same vppon paine of Deprivation ,
sequestration of fruities and benefices , suspensi-
on , excommunication , and such other rebotion ,
as to Ordinaries , or other having Ecclesiasticall
jurisdiction , whom her maestie hath appoynted
or shal appoynt for the due execution of the same ,
shalbe seene conuenient , charging & commaund-
ing them to kee these Injunctions obserued and
kept of all persons being vnder their jurisdiction
as they wil answere to her Maestie for the com-
trarie . And her highnesse pleasure , is that
every Justice of peace being required ,
shal assist the Ordinarie and eue-
tie of them , for the due exe-
cution of the sayde
Injunctions .

FINIS .

John Bran
1795.
Iniunctions
GEVEN BY THE
Quenes Majestie.
England Church
Iniunctions
Anno Domini. M.L.LIX.
The fyrst year of the raigne of our
Soueraigne Lady Quene
Elizabeth.

Cum priuilegio Regiae Maiestatis.



Imunctions geuen by the Quenes
Maiestie, as well to the Clergy as
to the laicie of this
Realme.



The Quenes mooste royall
Maiestie, by thadyse of her
mooste honorable counsayle, in-
tendyng thaduancemente of
the true honoure of almyghtye
God, the suppression of super-
sticion, through all her hygh-
nesse Realme and dominions, and to plant true
religion, to thertiracion of all hypocrysye, en-
ormities, and abuses (as to her duetie appertey-
neth) doth minister vnto her louynge subiectes,
these Godly Imunctions hereafter folowynge.
All which Imunctions, her hyghnesse wylleth
and commaundeth her sayd louyng subiectes
obediently to receaue, and truely to ob-
serue and keepe, euery man in theyr
offices, degrees and states, as
they wyl auoyde her high-
nesse displeasure, & the
paynes of the same
heareaster ex-
pressed.

Initiations.

HE fyrt is, that all Deanes, Archdeacons, Parsons, Wycars, and all other eccl^{esiasticall} personnes, shall faythfullye forrayne kepe & obserue, and as farre as in thei^m autoritie, maye lye, shall cause to be obserued and kepte of other all and singuler lawes and statutes made for the restorynge to the Crowne the aunciente iurisdiction ouer the state Ecclesiasticall, and abolyshynge of all forrayne power repugnaunt to the same. And furthermore all Ecclesiasticall persons, hauynge cure of soule, shall to thuttermost of they^r wytte, knowledge and learnynge, purelye, sincerely, and without anye coloure or dissimulation, declare, manifest and open, fourtymes euery yere at the least, in they^r Sermons and other collacions, that all usurped and forrayne power hauynge no establyshemente nor grounde by the lawe of God, is for mooste iuste causes taken awaie and abolyshed. And that therefore no maner of obedience or subiection within her hyghnesse Realmes and dominions is due vnto any such forrayne power. And that the Quenes power within her Realmes and dominions is the hyghest power vnder God, to whom all men within the same Realmes and dominions, by Gods lawes owe mooste loyaltie and obedience, afore and aboue al other powers and potentates in earth.

Besydes this, to thintente that all superstition and hypocrysye, crepte into dyuers mennes heartes, may bawyshe awaie, they shall not sette ^{images} forth or extoll the dignitie of anye Images, Reliques,

liques, or miracles, but declarynge the abuse of the same, they shall teache that all goodnesse, health and grace, ought to be bothe asked and loked for onely of God, as of the very aucthour and geuer of the same, and of none other.

3 Item that they the persons aboue rehearsed, shall preach in theyr Churches, and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherein they shall purelye and sincerely declare the woord of God: and in the same exhort theyr hearers to the woorkes of Fayth, as mercy and charitie, speciallye prescrybed and commaunded in scripture, and that woorkes deuysed by mans phantasies besydes scripture: As wandryng of Pylgrymages, settynge vp of Candels, praying vpon bedes, or such lyke supersticion, haue not onely no promyse of reward in scripture for doyng of them: but contrarywyle greate threatnynges and maledictiōns of God, for that they be thynges tendyng to Idolatry and supersticion, whiche of all other offences, God almyghty doth mooste deteste and abhorre, for that the same diminishe mooste his honoř and glory.

4 Item that they the persons aboue rehearsed shall preache in theyr owne persons once in euery quarter of the yere at the leaste one Sermon Homely. beynge lycensed specially therevnto, as is specified heareafter, or els shall reade some Homelye prescrybed to be vsed by the Quenes aucthoritie euery Sundaye at the leaste, vnlesse some other preacher sufficiētly lycensed as hereafter chauce to

*A sermon
every mon-
eth.*

*woorkes of
Fayth.*

*woorkes of
mas deuise.*

*Quarter
Sermon or
Homely.*

to come to the paryshe for the same purpose of
preaching.

Item that every holy day through the yeare 5
when they haue no Sermon, they shall immedi-
ately after the Gospell, openly and playnely re-
cite to theyr paryshioners in the Pulpitte, the
Pater noster, the Credo, and the ten commaun-
dementes in Englyshe, to thintente the people
may learne the same by hearte, exhortynge all
parentes and householders, to teache theyr chyl-
dren and seruauntes the same, as they ar bound
by the lawe of God, and conscience to do.

Also that they shall prouyde within three 6
monethes next after this visitacion, at the char-
ges of the paryshe, one booke of the whole Byble
of the largest volume in Englyshe. And within
one. iii. monethes next after the sayd visitacion
the Paraphrases of Erasmus also in Englyshe,
vpon the Gospelles, and the same set vp in some
conuenient place within the saide Churche that
they haue cure of, where as theyr Paryshyoners
may moske commodiously resorte vnto the same,
and reade the same, out of the tyme of common
seruise. The charges of the Paraphrases shalbe
by the person or proprietarie and paryshyoners
borne by equall porcions. And they shall disco-
rage no man from the reading of any part of the
Byble, eyther in Latin or in Englyshe, but shall
rather exhort euery personne to reade the same,
with great humilitie and reuerence, as the very
lyuely woerde of God, and the speciall foode of
mans soule, whiche all Christian personnes are
bounds

Invictons.

bounde to embrace, beleue, and followe, yf they
lcoke to be sauied: whereby they maye the bet-
ter knowe theyr dueties to God, to theyr Soue-
ueraigne Lady the Quene, and theyr neighbour
euer gently and charitably exhortyng them,
and in her Maiesties name, straightly charging
and commaundyng them, that in the readyng
therof, no man to reason or contend, but quiet-
ly to heare the reader.

Also the sayde Ecclesiasticall persons shall

7 *Hauntinge
of Alehous-
ses by Eccle-
siasticall
persons.* in no wyse at any vnlawefull tyme, nor for any
other cause, then for theyr honeste necessities,
haunt or resort to anye Tauernes or Alehouses.
And after theyr meates, they shal not geue them
selues to dynkyng or ryot, spendyng theyr tyme
idelly by day or by nyght, at dysse, cardes, or ta-
bles playing, or anye other vnlawefull game.
But at all tymes as they shal haue leysure, they
shall heare or reade somewhat of holy scripture,
or shal occupye theym selues with some other
honest studye or exercys, and that they alwayes
do the thynges whiche apperteigne to honestie,
and endeuoure to profyte the common wealth,
hauyng alwayes in mynde that they ought to
excell all other in puritie of lyfe, and shoulde be
examples to the people, to lyue well and Christi-
anly.

8 *Preachers
not licens-
ed.* Also that they shal admynste no manne to
preache within any theyr cures, but suche as
shall appeare unto them, to bee sufficiently ly-
censed

Iniunctions.

censed thereunto by the Quenes Maiestie, or the Archebishoppe of Caunterburye, or the Archebishoppe of yorke, in eyther theyr prouynces, or the Bishoppe of the Diocese, or by the Quenes Maiesties visitours: and such as shall be so lycensed, they shall gladly receyue, to declare the woord of God, at conueniente tymes, without any resytaunce or contradiction. And that no other bee suffred to preache out of his owne cure or paryshe, than such as shalbe lisened, as is aboue expressed.

Also yf they do, or shall knowe any manne within theyr paryshe, or elles where, that is a letter of the woord of God, to be readde in Englyshe, or sincerely preached, or of the execution of these the Quenes Maiesties Iniunctions, or a fawter of any vsurped and forrayne power, now by the lawes of this Realme iustly rejected and taken awaye, they shall detecte and presente the same to the Quenes Maiestie, or to her counsail or to the Ordinarye, or to the Justyce of peace next adioynynge.

Letters of the woord.
Fawters of the vsurped power.

Also that the Parson, Wycar, or Curatte, and paryshyoners of euery paryshe within this Realme: shall in theyr Churches and Chappells keepe one booke or Register, wherein they shal wryte the daye and yeare of euerye weddyng, Chyftenyng, and Buryall, made within the Paryshe, for theyr tyme, and so euerye manne succeedyng them lykewyse, and also

Inunctions.

also therein shall wryte euery personnes name
that shalbe so wedded, chystellen, and buryed.
And for the safe kepyng of the same booke, the
Paryshe shalbe bounde to prouyde of theyr com-
mon charges one suer coffer with twoo lockes
and keyes, wherof the one to remayne with the
Parson, Wycar, or Curate, and the other with the
Wardens of euerye paryshe Churche or chappell
wherin the sayde booke shalbe layde vp, whiche
booke they shall euery Sunday take soorth, and
in the presens of the sayde Wardens or one of
them, wryte, and recorde in the same al the wed-
dynges, chystellenynges, and buryalles made the
whole weke before. And that done, to lay vp the
booke in the sayde coffer, as afore. And for euery
tyme that the same shalbe omitted, the partie
that shalbe in the faulke thereof, shall forseyt to
the sayd Churche. iii.s.iii.d. to be employed the
one halfe to the poore mennes boke of that Pa-
ryshe, the other halfe towardes the repaire of
the Churche.

10 Furthermore, because the gooddes of the
Distributi- Churche, are called the goodes of the poore, and
on of the at these dayes, nothyng is lesse seene then the
xli. par. poore to be sustayned with the same: All per-
sons, Wycars, Pentionaries, Prebendaries, and
other benefyced men within this Deanrye not
beyng resydent vpon theyr benefyces, whiche
may dispende yearely twenty pounde or aboue,
eyther within this Deanry, or elles where, shall
dystrybute heareafter amonge theyr poore
parishes.

parishioners or other inhabitauntes there, in the presens of the churchwardens or some other honest men of the paryshe, the fortye part of the fruities and reuenues of theyr sayde benefice, lest they be worthely noted of ingratitude, which reseruyng so many partes to them selues can not bouchsafe to imparre the fortie portion thereof amonge the poore people of that paryshe, that is so fruitefull and profitable vnto them.

And to thintent that learned men may here ¹² after spring the more for the execution of the pre- Exhibicion
misses, euery person, bycar, clerke, or benefyced for scollers
man within this Deanyry, hauyng yerely to dis-
pende in benefyces and other promocions of the
Church an hundred poundes, shall geue. iii. li.
b.s. viii. d. an exhibicion to one scoller in anye of
the vniuersities, and for as many. C. li. more, as
he may dispende, to so manye scollers more shall
giue like exhibicion in the vniuersitie of Oxford
or Cambridge, or soyme gramer schole, which af-
ter they haue profyted in good learning, may be
parteners of theyr patrones, cure and charge, as
well in preaching as otherwyse in execution of
theyr offices, or maye when neade shalbe other-
wyse profite the common weale, with theyr con-
sayle and wisedome.

Also that all proprietaries, persons, bycarts,
and clearkes hauyng churches, chappells or man- ¹³ sions within this deanyry, shall bestowe yearelye The fyfth
heareafter vpon the same mansions or chaun- part for re-
selles of theyr churches, beryng in decay, the fyfte peracion
part of that theyr benefices, vntill they bee fullye

W.l.

repay.

Inunctions.

The Letany the Letany which is set forth in Englishe with
al the Suffrages following, to thintent the peo-
ple may heare and answere, and none other pro-
cession or Letany to be had or vsed, but the sayde
Letany in Englyshe, addyng nothyng thereto
but as it is nowe appoynted. And in Cathedral
or Collegiat Churches, the same shalbe done in
such places and in such sorte, as our commissio-
ners in our visitacion shall appoynt. And in the
tyme of the Letany, of the common prayer, of the
Sermon, and when the prieste readeth the scrip-
ture to the parishioners, no maner of personnes
without a iuste and vrgent cause shall vse anye
walking in the Churche, ne shall departe out of
the Churche, and all ryngynge and knollynge of
belles shalbe utterly forborne for that tyme, ex-
cept one bell in conuenient tyme to bee ronge or
knolled before the Sermon. But yet for the re-
teynynge of the perambulation of the Circuities
of parishes, they shal once in the yere at the time
accustomed, with the curate and the substanciall
men of the paryshe, walke about theyr parishes
as they were accustomed, and at theyr returne
to the Church make theyr common prayers.

19 Provided that the curate in theyr sayde com-
mon perambulations vsed hearetofore in the
dayes of Rogations at certain conuenient places
shall admonysh the people to geue thankes to
God in the beholding of Gods benefites for the
encrease and aboundinge of his fruities vpon
the face of the earth, with the sayinge the. Cui.
Psalme: Benedic anima mea. &c. Or such lyke, at which
tyme

Let bering
of divine
seruice.

Perambula-
tion of pa-
rishes.

tyme also the same mynster shall inculke these
or such Sentences. Cursed be he whiche transla-
teth the boundes and dolles of his neyghbour,
or such other order of prayers as shalbe heareas-
ter appoynted.

Item all the Quenes faythfull and louynge 20
subiectes, shall from henceforth celebrate and ^{spendynge}
keepe theyr holly daye, accordyng to Gods hollye ^{all the be}
wyll and pleasure: that is in hearyng the word ^{ly day}
of God read and taught: in priuate and publique
prayers: in knowledgyng theyr offences to god,
and amendment of the same, in reconclyng
theyr selues charitablye to theyr neyghboures,
wher displeasure hath bene, in oftentimes re-
ceauyng the Communion of the very body and
bloud of Chryste, in vsyng of the poore and
sick, in vsyng all sobernesse and Godly conuer-
sation: yet notwithstanding all personnes, by-
cars and Curates, shall teache and declare unto
theyr paryshyoners, that they maye with a safe
and quiet conscience after theyr common prayer
in the tyme of haruest, laboure vpon the hollye
and festiuall dayes, and saue that thyng which
God hath sente. And yf for anye Scrupulositie
or grudge of conscience, men shoulde superstici-
ously absteyne from working vpon those dayes:
that then they woulde greuously offend and dis-
please God.

Also forasmuche as varyaunce and conten- 21 ^{affection}
cion is a thyng that moste displeaseth God, and ^{Open con-}
is moste contrary to the blessed Communion of ^{tenders to}
the body and bloud of our Sauiour Chryste, Cu- ^{be reconcil-}
^{rates led openly.}

Injunctions.

rates shall in no wyse admitte to the receauyng therof any of theyr cure or flocke, whiche be openly knowē to liue in sinne notorious without repentaunce, or who hath maliciously and openly contended with his neyghboure, vulesse the same do fyre charitablye and openly reconcyle hym selfe agayne, remittyng all rancoure and mallyce, whatsoeuer controuersie hath been betwene them, and neuerthelesse theyr iuste tytles and ryghtes, they may charitablye prosecute before such as haue auctoritie to heare the same.

22 Also that they shall instructe and teache in theyr cures, that no man ought obstinately and maliciously breake and violate the lawedable Ceremonies of the Churche comauanded by publicque auctoritie to be obserued.

23 The abo-
lybement
of thinges
supersticio-
us. Also that they shall take awaie, utterlye ex-
tinct & destroy all shrynes, couerynge of shrynes, all tables, candelstickes, tryndalles, and rolles of ware, pictures, paintynge, and all other monu-
mentes of fayned miracles, pilgrymages, idola-
trye and supersticion, so that there remayne no memory of the same in walles, glasse, wyndow
or els where within theyr Churches and houses
preseruyng neuerthelesse or repayryng both the
walles and glasse wyndowes. And they shall ex-
hort all theyr paryshioners to do the lyke with-
in theyr seuerall houses.

24 The pulpit And that the churchwardens at the common
charge of the parishioners in euery Church, shal
prouyde a comely and honest pulpit to be set in
a conuenient place within the same, & to be there
sewe-

semely kept, for the preaching of Gods worde.

Also they shall prouyde and haue within thre monethes after this visitacion, a stronge chesse ²⁵ with a hole in the upper parte therof, to be prouyded at the coste and charge of the paryshe, hauyng three keyes, whereof one shall remaine in the custodye of the personne, bycar, or curate and the other twoo in the custody of the churchwardens, or anye other twoo honeste menne, to be appointed by the paryshe from yeare to yeare, whiche chesse you shall set and fasten in a moste conuenient place, to thentent the paryshyoners shoulde putte into it theyr oblacionys and almes for theyr poore neyghbours. And the persone, bycar, and curate, shall diligently from tyme to tyme, and specially when men make theyr Testamentes, call vpon, exhorte and moue theyr neyghbours to conferre and gyue, as they maye well spare, to the sayde chesse, declarynge vnto them, whereas hearetofore they haue ben diligent to bestowe muche substaunce otherwyse than God commaunded, vpon pardons, pylgrimage, tren tales, deckynge of Images, offerynge of Candelles, geuyng to ffryers, and vpon other lyke blynde deuocions: they ought at this tyme to be much more ready to helpe the poore and neady, knowing that to relieue the poore is a true worshyppynge of God, required earnestly vpon payne of euerlasting dampnacion, & that also whatsoeuer is geue for theyr comfort, is geuen to Christ him selfe, and so is accepted of him, that he wyll mercifullly reward the same w[e] euerlastynge lyfe.

The

Injunctions.

*The distri-
bution of
the almes.*

The whiche almes and deuocion of the people,
the kepers of the keyes, shall at tymes conuenient
take out of the cheste, and distribute the same in
the presens of the whole paryshe or syre of them
to be truely and faythfullie delyuered to theyr
most nedye neighbours, and yf they be prouyded
so, then to the reparacion of hygh wayes nexte
adioynynge, or to the poore people of suche pa-
ryshes nere, as shalbe thought best to the said ke-
pers of the keyes. And also the money which ry-
seth of fraternities, guildes, and other stockes of
the Church (except by the Quenes maiesties auc-
thoritie it be otherwise appoynted) shalbe putte
into the sayde chest, & conuerted to the sayd vse,
and also the rentes of landes, the profyte of cat-
taile, and money geuen or bequeathed to obytes
and diriges, or to the syndyng of torches, lightes
tapers and lampes, shalbe conuerted to the sayd
vse, sauing that it shalbe laweful for them to be-
stowe parte of the sayde profytes vpon the repa-
racion of the sayde Churche, yf greate meade re-
quire, and where as the paryshe is very poore, &
not able otherwise to repayre the same.

Symony.

26 Also to auoyde the detestable synne of Sy-
monye, because buyinge and sellynge of benefy-
ces is execrable before God, therfore all such per-
sons as bye any benefyces, or come to them by
fraude or deceite, shalbe depriued of suche bene-
fices, and be made vnable at anye tyme after, to
receiue any other Spirituall promocion. And
such as do sell them, or by any colour do bestowe
them for theyr owne gayne and profyte, shal lose
theyr

theyr right and tytle of patronage, and present-
ment for that tyme, and the gyft therof for that
vacation, shall apperteyne to the Quenes Ma-
iestie.

Also because through lacke of preachers in
many places of the Quenes Realmes and domi- 27
nions, the people continue in ignorauice and Homelies
blyndenes, all Persons, Vicars, & Curates, shall ^{to be read}
reade in theyr Churches euery Sunday, one of
the Homelies which are and shalbe set forth for
the same purpose, by the Quenes auctoritie,
in suche sorte as they shalbe appoynted to do in
the preface of the same.

Also wheras many indiscrete persones do 28
at this day, uncharitably contemne and abuse
priestes and ministers of the Churche, because
some of them (hauyng small learnynge) haue of
longe tyme fauoured fonde phantasies, rather
than Godes trueth: yet forasmuch as theyr of-
fice and function is appoynted of Godde: the
Quenes Maiestie wylleth and chargeth all her
hauyng subiectes, that from henceforth they
shall vse them charitably & reuerently, for theyr
office and ministracion sake, and especially such
as labour in the settynge forth of Goddes holye
worde.

Item although there bee no prohibicion by
the worde of God, nor anye example of the pri- 29
matiue Churche, but that the priestes and my-
nisters of the Church may lawefully, for the ad-
uoydying of fornication, haue an honeste and so-
ber wyse, & that for the same purpose, the same

*Mariage
of priestes
or ministers*

C. i.

was

Injunctions.

was by act of Parliament in tyme of our deare
brother kyng Edward the syxt, made lawefull,
wherpon a great nomber of the clergye of this
realme were then maried, and so yet continue,
yet because ther hath growen offence, and some
slander to the Church, by lacke of discrete and
sober behauoure in manye mynisters of the
Churche, bothe in chosyng of theyr wyues, and
in vndiscrete lyuyng with theim, the remedye
wherof is necessary to be sought. It is thought
therfore very necessary, that no maner of prieste
or deacon, shall hereafter take to his wyfe anye
maner of woman without the aduise and allow-
aunce fyrt hadde vpon good examinacion by the
byshoppe of the same Diocesse, and twoo Justy-
ces of peace of the same shyre, dwellyng nexte to
the place where the same woman hath made her
moste abode, before her mariage, nor without
the good wyll of the parentes of the sayde wo-
man, ys she haue any lyuyng, or two of the nexte
of her kynselfolkes, or for lacke of knowldege of
such, of her master or mastres where she serueth.
And before he shalbe contracted in any place, he
shall make a good and certeyn profe therof to the
minister, or to the congregacion assembled for
that purpose, which shalbe vpon some holy daye
where dyuers may be presente. And ys anye shall
do otherwyse: that then they shall not be per-
mitted to minister eyther the woerde, or the sa-
cramentes of the Churche, nor shalbe capable
of anye Ecclesiasticall benefyce. And for the
maner of mariages of any Byshoppes, the same
shal-

Injunctions.

shalbe allowed and approued by the Metropo-
litane of the prouince, and also by suche com-
missioners as the Quenes Maestie shall there-
vnto appoynt. And yf any master or Deane, or
any head of any colledge, shall purpose to mary,
the same shall not be allowed, but by suche to
whom the visitacion of the same doth properlye
belonge, who shall in anye wyse prouyde that
the same tende not to the hynderaunce of theyz
house.

Item her Maestie beyng desyrous to haue 30.
the Prelacye and Cleargy of this Realme to bee Of apparel
hadde as well in outwarde reuerence, as other ministers
wyse regarded for the woorthyngesse of theyz ray-
nisteries, and thynkyng it necessarye to haue
them knownen to the people, in all places and
assemblies, bothe in the Churche and without,
and thereby to receyue the honoure and estima-
cion due to the speciall messengers and myny-
sters of almyghtye Godde : wylleth and com-
maundeth that all Archebyshoppes and Bys-
shoppes, and all other that bee called or admitt-
ted to preachynge or mynsterye of the Sacra-
mentes, or that bee admittted into anye voca-
tion Ecclesiasticall, or into anye societie of lear-
nyng in eyther of the vniuersities, or els where
shall bse and weare suche semely habites, gar-
mentes, and suche square cappes, as were
mooste commenlye and orderlye receyued in the
latter yeare of the raygne of Byng Edward the xii, not thereby meanyng to attri-

Instructions.

bute any holynesse or speciall worthynesse to the
sayde garmentes. But as saint Paule wryteth:
Omnia decenter & secundum ordinem fiant. 1. Cor. 14. Cap.

31. Item that no man shall wylfullye and obsti-
Heresies. nately defende or maynetayne any heresies, er-
rors or false doctrine, contrarie to the fayth of
Christe and his holy scripture.

32. Item that no persons shall vse charmes, so-
Charmes. cery, enchauntmentes, witchcraftes, southsay-
inge, or any lyke deuelyshe deuyse, nor shal resort
at any tyme to the same for counsell or helpe.

33. Item that no person shall, neglectynge theyr
Absens owne paryshe Church, resort to any other chur-
fro commo' che in tyme of common prayer or preachyng, ex-
cept it be by the occasion of some extraordinary
prayer. sermon, in some paryshe of the same towne.

34. Item that no Inneholders or ale house ke-
Inholders pers shall vse to sell meate or drynke in the tyme
and ale: of common prayer, preachyng, readyng of the
bones. Homelies or Scriptures.

35. Item that no persones kepe in theyr houses
Images in any abused images, table, pictures, payntynges
bouses. and other monumentes of fayned miracles, pyl-
grymages, Idolatry, or supersticion.

36. Item that no man shall wyllyngely let or di-
Disturbers sturbe the preacher in tyme of his Sermon, or
of Sermons let or discourage any curate or minister to synge
or seruice. or say the diuine seruice nowe sette foorth, nor
mocke or iest at the ministers of such seruice.

37. Item that no manne shall talke or reason of
Rashē tal- the holy scriptures, rashelye or contentiouslye,
kers of scripture. nor

nor mayntayne any false doctrine or errour, but shall commune of the same when occasion is geuen, reverently, humblye, & in the feare of God, for his comfort and better vnderstanding.

Item that no man, woman, nor chylde, shal: 8. be otherwyle occupied in the tyme of the Ser-
rice, then in quiete attendaunce to heare, marke to the ser-
and vnderstande that is read, preached, and my-
nisted.

Item that every scolemaster and teacher, shal 39
teache the Gramer set forth by kyng Henry the ^{the grammer}
eyght of noble memorie, and contynued in the ^{of king He}
tyme of kyng Edward the syrte, and none other. ^{ry the eight.}

Item that no manne shall take vpon hym to 40
teache, but such as shalbe allowed by thordina-
rye, and founde meete, as well for his learnyng &
derteritie in teachyng, as for sober and honeste
conuersation, and also for ryght vnderstanding
of Gods true religion.

Item that all teachers of children shall stirre 41
and moue them to the loue and due reverence of ^{Duetie of}
Gods true religion, nowe truely set forth by pu-
blyke auctoritie. <sup>scolemas-
ters.</sup>

Item that they shall accustome theyr Scol- 42
lers reverently to learne such sentences of scrip-
tures, as shalbe moste expedient to enduce them ^{Sentences of}
to all Godlynesse. ^{scripture}
^{for scollers}

Item forasmuche as in these latter dayes 43
many haue ben made priestes, beyng chyldren, ^{Unlearned}
and otherwyle utterly unlearned, so that they ^{priestes.}
coulde reade to say mattens and masse: The O^r
dina-

Iniunctions.

bdinaries shall not admitte any such to any cure
or spirituall function.

Item, euery Parson, Wycar, and Curate shall
44 vpon euery holy day, and euery seconde Sunday
The Cathe- in the yeare, heare and instruct all the youth of
obisme. the paryshe, for halfe an houre at the leaste, be-
fore Euenyng prayer, in the ten commaunde-
mentes, the Articles of the beliefe, and in the
Lordes prayer, and diligently examine theim, &
teache the Cathechisme, set forth in the booke of
publique prayer.

Item that the ordinaries do exhibite unto
45 The boke of our visitours their bookes, or a true copye of the
the afflicti- same, conteyning the causes why anye persone
ous for res was imprisoned, famyshed, or put to death, for
ligion.

Item that in euery paryshe, three or four
Overseers discrete men which ten der Gods glorie, and his
for service true Religion, shalbe appoynted by the Ordinaries,
on the bo- diligenty to see that all the paryshyo-
uers duely resorte to theyr Churche, vpon all
Sundayes and holy dayes, and there to conti-
nue the whole tyme of the Godlye seruice. And
all suche as shalbe founde slacke or neglygente
in resortyng to the Churche, hauyng no greate
nor urgente cause of absence, they shall strayght-
ly call vpon them, and after due monicion, yf
they amende not, they shall denounce them to
the ordinarie.

Item that the Churchwardens of euerye pa-
ryshe shall deliuer unto our visitours the inuen-
47 tories
Inuentories
of Churchs
goods.

tores of vestmentes, copies, and other ornamen-
tes, plate, bookes, and specially of Grayles, Cou-
chers, Legendes, Processionalles, Hymnalles,
Manuelles, Portuesses, and such, lyke appertey-
nyng to theyr Church.

Item that weekelye vpon ~~Wenesdayes~~ ⁴⁸ and
Strydayes, not beying holly dayes, the curate at
the accustomed houres of seruice, shall resorte to
Churche, and cause warnyng to be geuen to the
people, by knollynge of the bell, and saye the Le-
tany and prayers.

Item because dyuers Collegiate, and also ⁴⁹
some paryshe Churches hearetofore, there hath ^{continuall}
ben lyuynges appoynted for the maintenaunce ^{unce of}
of menne and chyldeyn, to vse syngynge in the ^{gynge in}
Churche, by meanes whereof the lawdable scy- ^{the church}
ence of musicke hath ben had in estimacion, and
preserued in knowledge: The Quenes Maie-
stie neyther meanyng in any wyse the decaye of
anye thyng that myght conuenientlye tende to
the vse and continuance of the sayde science,
neyther to haue the same in anye parte so abu-
sed in the Churche, that thereby the common
prayer shoulde be the worse vnderstande of the
hearers: Wylleth and commaundeth, that fyre
no alteracion be made of such assignementes of
lyuyng, as hearetofore hath been appoynted to
the vse of syngynge or musycke in the Churche,
but that the same so remayne. And that there
bee a modeste and destyncte soonge so vsed,
in all partes of the common prayers in the
Churche

Churche: that the same may bee as playnely vnderstanted, as ys it were read without synging. And yet neuerthelesse for the comfortyng of such as delite in musicke, it maye bee permitted that in the begynnyng, or in thend of common pray-ers, eyther at mornyng or eueninge, there maye be songe an hymne, or suche lyke songe, to the prayse of almyghty God, in the beste sorte of me-lodye and musicke that maye bee conuenientlye deuyled, hauyng respecte that the sentence of the hymne maye bee vnderstandinged and percey-ued.

50. Item because in al alteracions, and specially in rytes and Ceremonies, there happeneth dis-
 coode emonges the people, and therupon clau-
 derous wordes and raylynge, wherby charitie
 the knot of all christian societie is losed. The
 Quenes Maiestie beyng moost desirous of all o-
 ther earthlye thynges, that her people shoulde
 lyue in charitie, both towardes God and man,
 and therein abounde in good woorkes: wylleth
 and straughtly commaundeth al maner her sub-
 iectes, to forbeare all bayne and contentious dis-
 putacions in matters of Religion, and not to
 vse in despite or rebuke of any person, these con-
 uitious wordes, papist, or papisticall hereticke,
 scismaticke, or sacramentary, or anye suche lyke
 wordes of reproche. But ys anye maner of per-
 son, shall deserue the accusation of anye such,
 that syrste he bee charitablye admonysshed
 thereof. And ys that shall not amende hym,
 then

*Agaynst
clauderous
& infamus
wordes.*

Hiuncions.

then to denounce the offendours to the ordinary, or to some higher power having auctoritie to correcte the same.

Item because there is a great abuse in the 51
printers of bokes: which for couetousnes cheif- *Against her-
ly regard not what thei print, so thei may hatue tical ands edi-
gaine, whereby arriseth great dysorder by pub- cione bokes.*
licatyon of vnfrutefull, bayne and infamous
bokes and papers: The Quenes maiestie strait-
ly chargethe and commaundeth, that no man-
ner of person, shal print any manner of boke or
paper, of what sort, nature or in what lāguage
soeuer it be, except the same be fyrt licenced by
her maiestie by expresse wordes in wrytinge, or
by. vi. of her priuy counsel, or be perused & licen-
sed by the archbyshops of Cantorbury, & yorke,
the bishop of London, the chaunselours of both
vniversities, the bishop being ordinary, and the
Archdeacon also of the place where anye such
shalbe printed, or by two of them, wherof the or-
dinary of the place to be alwaies one. And that
the names of such as shal allowe the same to be
added in thende of euery such worke, for a testy-
mony of the allowaunce therof. And by cause
many pampheltes, playes and balettes, be of-
ten times printed, wherein regard wold be had
that nothing therin shoud be either heretical,
sedicious, or vnseemely for Christyan eares: Her
maiestie likewise commaundeth, that no man-
ner of person shal enterprise to print any such,
except the same be to him lycenced by suche her
maiesties commyssyoners, or. iii. of them, as be

D. i.

appointed

Impositions.

appoynted in the citie of London to heare, and determine dyuers causes ecclesiastical, tending to the execution of certaine statutes, made the last parliament for vniiformitie of order in religion. And yf anye shall sell or vster, any maner of bookes or papers, beyng not lycensed as is abovesaid: That the same partie shalbe punished by order of the sayde commissioners, as to the qualitie of the faulte shalbe thought mete. And touching all other bookes of matters of religion, or polycye or gouernaunce, that hathe bene prynted, eyther on thisside the Seas, or on other syde, bycause the diuersitie of the is great, and that there nedeth good consideration to be had of the particularities therof: her Maiestie referreth the prohibition, or permission thereof to thorder whiche her sayd commissioners with in the citie of London shall take, and notysy. Accordyng to the whiche, her maiestie strayghtly commaundeth all maner her subiectes, and specially the wardens & compayne of Stacyoners to be obedient.

Prouyded that these orders do not extend to any prophane aucthours, and woorkes in anye language, that hath ben heretofore commonlye receyued or allowed in any the vniuersities, or Scoles: but the same may be prynted and vsed as by good order they were accustomed.

Item, although almyghtye God, is at all 52. tymes to be honoured with all manner of reuerence that maye be deuysed: yet of all other ^{Reuerence} & prayers. tymes, in tyme of common prayer the same is most

Injunctions

most to be regarded. Therfore, it is to be necessary received, that in tyme of the Letany, and of all other collectes and common supplications to almyghty God, all maner of people shall devoutly and humbly knele vpon theyr knees, and gyue eare thereunto. And that whensoeuer the name of Jesus shalbe in any Lesson, Sermon, or ^{Honor to} ^{the name} otherwyse in the churche pronounced: That due reuerence be made of all persons yong and olde, with lowelynnes of cursay, and vncouerynge of heades of the men kinde, as therunto doth necessarily belonge, and heretofore hath ben accustomed.

Item that all ministers and readers of publicke prayers, chapters & homelies, shalbe charged to reade leysurely, playnely, and distinctly, ^{Curates to} ^{reade dy} and also such as are but meane readers, shall ^{synctly,} peruse ouer before once or twyse the Chapters and Homelies, to thinke they may reade to the better understandyng of the people, and the more encouragement to godlynesse.

D. 11.

An admonicion to simple men, deceyued by malicious.

The Quenes Maiestie beyng informed that in certaine places of this Realme, sundry of her natuue subiectes, beyng called to Ecclesiastical ministerie in the Church, be by sinister persuasion, and peruerse construction induced to fynd some scruple in the fourme of an othe, whiche by an acte of the laste parliament is prescrybed to be required of dyuers persons, for the recognition of theyr allegiaunce to her Maiestie, whiche certeynely neuer was euer ment, ne by any equitie of words or good sence can bee thereof gathered: woulde that all her louyng subiectes shoulde vnderstand, that nothing was, is, or shalbe ment or intended by the same othe, to haue any other duetie, allegiaunce, or bonde required by the same othe, then was acknowledged to be due to the moste noble lynges of famous memory kyng Henry theyght her Maiesties father, or kyng Edward the syxt, her Maiesties brother.

And further her Maiestie forbyddeth all manner her subiectes to geue eare or credite to suche peruerse & malicious persons, whiche moste susterly & maliciously labour to notifie to her louyng subiectes, howe by the wordes of the sayde othe, it may be collected y the kinges or Quenes of this realme, possessours of the Crowne, maye chalenge auctoritie and power of ministerie of diuine

diuine offices in the Churche, wherein her sayde
subiectes be much abused by such euyll disposed
persons. For certeynelye her Maiestie neyther
doth, ne euer wyll challenge any other auctorite
tie, than that was challenged and lately vsed by
the sayde noble kynges of famous memory king
Henry the eyght, and kyng Edward the syrte,
whiche is and was of auncient tyme due to the
Imperiall Crowne of this realme. That is vn
der god, to haue the soueraintie and rule ouer al
maner persons borne within these her realmes,
dominions, and countreis, of what estate eyther
ecclesiasticall or temporall so euer they be, so as
no other forrayne power shall or ought to haue
any superioritie ouer them. And ys any persone
that hath coceyued any other sence of the feurth
of the saide othe, shall accept the same othe with
this interpretacion, sence, or meanyng, her Ma
iestie is well pleased to accept every suche in
that behalfe, as her good and obedient sub
iectes, and shall acquite them of all ma
ner penalties conteyned in the sayde
act, against such as shall peremp
toryly, or obstinately refuse to
take the same
othe.

C For the tables in the Church.

Whereas her Maiestie vnderstan-
 deth that in many and sundry par-
 tes of the realme, the Alters of the
 Churches be remoued, and tables
 placed for ministracion of the ho-
 ly Sacrament, accordyng to the
 forme of the lawe therefore prouyded, and in
 some other places the Alters be not yet remoued
 vpon opinion conceiued of some other order ther-
 in to be taken by her Maiesties visitours. In
 thorder wherof, sauing for an uniformitie, there
 semeth no matter of great moment, so that the
 Sacrament be duely and reuerently ministred.
 yet for obseruacion of one uniformitie through-
 the hole Realme, and for the better imitacion of
 the lawe in that behalfe, it is ordered that no Al-
 ter be taken downe, but by ouersyght of the Cu-
 rate of the Church, and the Churchwardens, or
 one of them at the least, wherin no riotous or dis-
 ordred maner to be vsed, and that the holy table
 in euery Church be decently made, and set in the
 place where the Alter stooode: and there common-
 ly couered as thereto belongeth, and as shalbe ap-
 poynted by the visitours, and so to stand, sauing
 when the Communion of the Sacrament is to
 be distributed, at which tyme the same shalbe so
 placed in good sorte within the Chauncell, as
 wherby the minister may be more conueniently
 hearde of the communicantes, in his prayer and
 ministracion, and the communicants also, more
 conue-

Iniunctions.

conueniently and in more number communicate with the sayde minister, and after the Communion done, from tyme to tyme the same holye table to be placed where it stode before.

Item where also it was in the tyme of kyng ^{The sacred} Edward the syxt vsed to haue the sacramentall ^{mentall} breade of common fine breade: It is ordered for ^{bread.} the more reuerence to be geuen to these holy misteries, beyng the Sacramentes of the body and bloud of our sauour Jesus Christ, that the same sacramentall bread be made and formed playne without any figures therevpon, of the same finenesse and fashyon rounde, though somewhat bygger in compasse and thickenesse, as the vsual breade and wafer heretofore named syngynge cakes, which serued for the vse of the priuate masse.

Cthe forme of byddynge the prayers to
be vsed generally in this uni-
forme sorte.



Eshall pray for Christes holy Catholike church, that is, for the whole congregacion of Christen people, dyspersed throughoute the whole worlde, and specially for the churche of Englande and Irelande. And hearein I require you moste specially to pray for the Quenes moste excellent Maiestie our soueraigne lady Elizabeth Quene of Englande, Fraunce and Irelande, defendour of the fayth, and supreme gouernour of this realme, as well in causes Ecclesiasticall as Temporall.

you shal also pray for the ministers of Gods holy word and Sacramentes, as well Archbyshops and byshoppes, as other pastures and curates.

you shall also pray for the Quenes moste honorable counsayle, and for all the nobilitie of this realme, that all and euery of these in theys calling, may serue truely and painefullly, to the glory of god and edifying of his people, remembryng thaccompnt that they must make.

Also you shall pray for the whole commons of this realme, that they maye lyue in true fayth & feare of God, in humble obedience and brotherly charitie one to thother.

Finally, let vs prayse God for all those whiche are departed out of this lyfe in the faith of christ and pray unto God, that we may haue grace so to

Iniunctions.

to direct our liues after their good example, that after this lyfe, we with them may be made partakers of the gloriouſ resurrection, in the lyfe euerlastyng.

C And this done : shewe the holy dayes and fastyng dayes.

A li which and synguler Iniunctions, the Quenes Maiestie ministreth unto her clergye, and to all other her louyng subiectes, strayghtly chargyng and commaundyng them to obserue and keepe the same, vpon payne of deprivacion, sequestration of fruites and benefices, suspension, excommunication and such other cohortion, as to ordinarieſ or other hauyng ecclesiasticall iurisdiction, whom her Maiestie hath appointed, or ſhall appoynt for the due execution of the same, ſhall be ſene conuenient. Chargyng and comauinding them, to ſe these Iniunctions obſerued and kept of all persons beyng vnder theyr iurisdiction, as they wyll aūſwer to her Maiestie for the contrary. And her hyghnes pleasure is, that euery iuſtice of peace beyng required, ſhall abyſte the ordinaryes and euery of them, for the due execution of the ſayde Iniunctions.

Imprynted at London in Powles
Churchyarde by Richard Iugge and Iohn
Cawood prynters to the Quenes
Maiestie.

Cum priuilegio Regiae Maiestatis.

Articles to be

enquired in the visitation,
in the first yere of the raigne
of our most dread Soueraine
Lady Elizabeth, by the
grace of God, of Eng-
lande, Fraunce,
and
Irelande, Queene,
defendour of
the faith
AC.

Anno. 1559.

R. I.

OMNIA
DESVPER

GOBROS. 133 BOSTON

L
V
R

England, Church of Advertisements 8

Aduertisments

partly for due order in the publique administration of Common prayers and vsyng the holie sacramentes, and partly for the apparrell of all personnes Ecclesiasticall, by vertue of the Queenes Maiesties letters commaundyng the same, the. 15. day of Januari, in the
Seuenth yere of the reigne of our Soueraigne Ladie

ELIZABETH, by the grace of God, of Eng
lande, France and Irelande

Queen, defender of
the fauþe. &c.

25.

These Advertisements were drawn up to avoidance
of a Letters from the Queen & her whrn AB. Parker
brought them wher she refused to give them the
Royal Sanction: **LONDINI** see life of Parker p. 159.

*Cum privilegio ad impri
mendum solum.*

THE
LAW
OF
THE
WORLD

35

FOUNDING

THE
CIVIL
SOCIETY

The Preface,

The Quenes maiestie of her godlie zeale
callyng to remembraunce how necessa-
tie it is to the auauncement of gods glo-
rie, and to the establishement of Christes
pure Religion, for all her louyng sub-
iectes, especially the state Ecclesiasticall, to be knitte
together in one perfecte vnitie of doctrine, and to be
contyned in one vntiformitic of Rites and maners
in the ministracion of Gods holie worde, in open pra-
yer and ministracion of Sacramentes, as also to be
of one decente behauiour in their outwarde appar-
telle, to be knowen partly by their distincke habites
to be of that vocation (who should be reverenced the
rather in their offices as Ministers of the holy thin-
ges whereto ther be called) hath by her letters direc-
ted to the Archebisshoppe of Caunterburie and Me-
tropolitane, required, enioyned, and straightlie char-
ged, that with assistaunce and conference had with o-
ther Bishoppes, namely suche as be in Commission
for causes Ecclesiasticall, some orders might bee ta-
ken, wherby all diuersities and varieties emong the
of the Clergie and people (as bredyng nothyng but
contencion, offence and breache of common char-
tie, and bee against the lawes, good vsuage and o-
dinaunces of the Realme) might be reformed and re-
pressed, and brought to one maner of vnitiformtie
throughout the whole Realme, that the people mate
thereby quietly honour and serue almighty God in
truthe, concord, vnitie, peace and quietnesse, as by her
maiesties

ARTICLES.

Maiesties saied letters more at large doorth appeare.
whereupon by diligent conference and coimunicaci-
on in the same, and at laste by assint and consent of the
persones before saied, these orders and rules ensuyng,
haue been thought meete and convenient to be vsed &
folowed: not yet prescribyng these rules as lawes e-
quivalent with the eternall woorde of God, and as of
necessitie to binde the consciences of her subiectes in
the nature of them considered in them selues: Or as
thei shoulde adde any efficacie, or more holinesse to the
vertue of publique praier and too the **Sacramentes**,
but as **Temporall orders mere Ecclesiasticall**, with-
out any baine supersticion, and as rules in some
parte of disciplyne concerningyng decencie, distinccion,
and order for the tyme.

ARTICLES.

Articles for doctrine, and preaching.



Item, that all thei whiche shalbe admitted to preache, shalbe diligentlie examined for their conformitie in binitie of doctrine, established by publique auctoritie: and admonished to use sobrietie and discretion in teaching the people, namely in matters of controvrsy and to consider the grauitie of their office, and to forse with diligēce the matters whiche thei will speake to bittter them to the edification of the audience.

Item, that thei set out in their preaching the reuente estimacion of the holie Sacramentes of Baptisme and the Lordes supper, excityng the people to chosten and deuoute receiuyng of the holy communion of the body and bloud of Christ, in suche forme as is already prescribed in the booke of commō prayer, and as it is further declared in an Homelie concerning the vertue & efficacie of the said sacramentes.

Item, that thei moue the people to all obediſce, aswell in obſeruacion of the orders appointed in the booke of common ſervice, as in the Quenes maiesties Inuincions, as alſo of all other ciuill dueties due for ſubiectes to doe.

Item, that all licences for Preaching, granted out by the Archbifhop and Bifhops within the province

ARTICLES.

of Caunterburie, bearing date before the firste daie of
Marche. 1564. be voide and of none effecte: and ne-
verthelesse all suche as shalbe thought mete for the of-
fice, to be admitted again wout difficultie or charge,
payng no more but fower pence for the wryting, par-
chement and waxe.

Item, if any preacher or parson, bicer or curate so li-
censed, shall fortune to preache any matter tending to
dissencion, or to the derogacion of the religion and
doctrine received, that the hearers denounce the same
to the Ordinaries, or the next Bishoppe of the same
place: but no man openly to contrary or to impugne
thesame speache so disorderly uttered: whereby mai
growe offence and disquiet of the people, but shalbe
conuinced and reproued by the ordinarie after suche
agreeable order, as shalbee seen to hym accordyng to
the grauitie of the offence. And that it bee presented
wthin one moneth after the wordes spoken.

not
Item, that thei use not to exacte or receive unrea-
sonable rewardest or stipendes of the poore pastors com-
myng to their Cures to preache, whereby thei might
be noted as followers of fleschlie lucre, rather then use
the office of preaching of charitie and good zeale, to
the saluacion of mennes soules.

Item, if the Parson bee able, he shall preache in his
owne person every thre monethes, or els shall preache
by an other, so that his absence be approued by the
Dinarie of the Dioces in respect of sicknesse, seruice,
D3

ARTICLES.

or studie at the Uniuersities. Neuerthelesse yet for
wante of able Preachers and Parsons, to tolerate
them without penaltie, so that they preache in their
owne persones, or by a learned substitute, ones in e-
very three monethes of the yere.

Articles for administration of prayer and Sacramentes.

First, that the Common prayer be said or song de-
finitely and distinctly, in such place as the Ordina-
rie shall thinke mete for the largenesse and streightnes
of the Churche and Quire, so that the people maye
be moste edified.

Item, that no Parson or curate, not admitted by the
Bishop of the Dioces to preache, doe expounde in his
owne Cure or other where, any scripture or matter
of doctrine, or by the wye of exhortacion, but onely
studie to reade grauelie and aptly, without any glo-
syng of the same, or any addicions, the Homelies al-
readie set out, or other such necessarie doctrine, as is
or shalbe prescribed for the quiet instrucion and edi-
fication of the people.

Item, that in Cathedrall churches and colledges the
holie Communion be ministred upon the first or se-
conde Sundae of euery moneth at the least. So that
bothe Deane, Prebendaries, priestes and clerkes do
receive; and all other of discretion of the foundacio,
doe receive sower tymes in the yere at the least.

Item, in the ministracion of the holie Communi-
on

ARTICLES.

on in Cathedral and Collegiate churches, the princi-
pall Minister shall use a cope, with Gospeller and
Epistoler agreeable, and at all other prayers to bee
said at that Communion Table, to use no Copes
but surplices.

Item, that the Deane and Prebendaries weare a
surples with a silke hoode in the Quire: and when
they preache in the Cathedral or collegiate churche
to weare their hoode.

not Item, that every minister saying any publique pra-
yers or ministering the Sacramentes or other rites
of the churche, shall weare a comely surples with
gloves, to be prouided at the charges of the Parishes:
and that the Parishes prouide a decente Table stan-
dying on a frame, for the Communion table.

Item, they shall decently couer with carpet, silke or
other decent coueryng, and with a faire linen clothe
at the tyme of the ministracion, the communion ta-
ble, and to set the tenuie commandementes upon
the East wall ouer the said table.

not Item, that all communicantes doe receive kneling,
and as is appointed by the Lawes of the Realme,
and the Quenes maiesties Instructions.

Item, that the fonte be not remoued, nor that the
Curate doe Baptise in Parishes Churches in any
Basons, nor in any other forme then is alredie pre-
scribed.

ARTICLES.

scribed, without chargyng the parent to be presente
or absent at the Christenyng of his childe, although
the parent maie be present or absent, but not to an-
swere as Godfather for his childe.

Item, that no childe bee admitted to answere as
Godfather or Godmother, except the childe hath re-
ceiued the Communion.

Item, that there bee none other holidaies obserued
besides the Sundales, but onely suche as be set out
for holidaies, as in the Statute Anno quinto & sexto
Edwardi sexti, and in the newe Kalender authorised
by the Queues maiestie.

Item, that when any Christian bodie is in pallyng
that the bell be tolled, and that the Curate be special-
ly called for to comfort the sicke persone: and after the
tyme of his pallyng, to ryng no more but one shorte
peale: and one before the buriall, and an other shorte
peale after the buriall.

Item, that on Sundales there be no shoppes open,
nor artificers commonly going about their affaires
worldly. And that in al faires and common market-
tes, falling upon the Sundale, there be no shewyng
of any wares before the seruice be doen.

Item, that in the Rogacion daies of procession, they
sing or saie in English the two Psalms beginning
Benedic aia mea. &c. with the Letanie & Suffrages there
unto, with one Homelle of chansnes gieng to God, al-
redy devised & diuided into. iii. partes, without addi-
cion of any superstitious ceremonies heretofore used.

B. f.

ARTICLES.

Articles for certain orders in the said diocese
concerning Ecclesiastical pollicie.

Iuste, against the date of geuyng of Orders
appointed, the Bisshoppe shall geue open
monitions to all menne, to excepte against
suche as thei knowe, not to bee worthie, either for
life or conuersacion. And there to geue notice, that
none shall serue for Orders, but within their owne
Dioces where thei were borne, or had their longe
tyme of dwellyng, excepte suche as halfe of degree
in the uniuersities.

Item, that younge Preestes or Ministers, made or
to bee made, bee so instructed, that thei bee able to
make apt answeres concerning the forme of the Ca-
techisme prescribed.

H
Item, that no Curate or Minister bee permitted
to serue without examinacion and admission of
the Ordinarie or his Deputie, in writing, hauyng
respecte to the greatnessse of the Cure, and the mee-
tresse of the partie: and that the said Ministers if thei
remoue from one Dioces to an other, be by no mea-
nes admitted to serue, without testimonie of the dio-
cesan from whence thei come, in writing, of their ho-
nestie, and abilitie.

Item, that the Bisshoppe doe call home ones in
the yeare any Prebendarie in his Churche, or bene-
ficed in the Dioces, whiche studieth at the uniuer-
sities,

ARTICLES.

cities, to knowe howe he profiteth in learning: and that he be not suffered to bee a seruynge or a waiting manne disolutely.

Item, that at the Archedeacons visitacion, the Archedeacon shall appoincte the Curates to certayne taxes of the newe Testamente, to bee conde without booke. And at their nexte Synode to exact a rehersall of them.

Item, that the Churchewardens ones in the quarter, declare by their curates in billes subscribed with their handes to the Ordinarie, or to the next officer vnder hym, who ther be whiche will not readily pay their penalties for not commyng to Gods diuine seruice accordyngly.

Item, that the Ordinaries doe vse good diligente examination, to foresee all Symoncall pactes or conuenantes with the Patrones or Presenters for the spoyle of their glebe, tiches, or mansion houses.

Item, that no persones be suffered to marry within the Leuiticall degrees, mentioned in a table set forth by the Archebishoppe of Canterbury in that behalfe Anno Domini. 1563. and if any suche be, to be separated by order of lawe.

ANNO

not

H

ARTICLES.

Articles for outward apparel of persones Ecclesiasticall.

Iuste, that all Archebischoppes and Bishop-
pes, doe use and contynewe their accustomed
apparell.

Item, that all Deanes of Cathedrall Churches,
Masters of Colledges, all Archedeacons, and other
dignities in Cathedrall Churches: Doctors, Bach-
lers of Divinitie and Lawe, hauyng any Ecclesia-
sticall luyng, shall weare in their common appar-
rell abrode, a side go wone with sleeves streight at the
hande, without any cuttes in the same. And that al-
so without any fallyng cape: and to weare Tippetts
of Sarsenet, as is lawfull for them by thact of Par-
liament. Anno. 24. Henrici octauii.

Item, that all Doctors of Physiche, or of any other
facultie, having any living Ecclesiastical, or any o-
ther that make Dispense by the Churche one hundred
markes, so to be esteemed by the fruities or tenthes of
theire promotions: and all Prebendaries whose pro-
motions be valued at twentie pounde or þpwarde,
wearre the like apparel.

Item, that thei and all Ecclesiasticall persones, or o-
ther hausing any Ecclesiasticall luyng, dooe weare
the cappe appointed by the Insuncions. And they
to weare no hattes but in their iourneyng.

Item,

ARTICLES.

Item, that they in their tourneyng doe weare their clokes with sleues put on, and like in fashion to their gownes, without gardes, weltes, or cuttes.

Item, that in their priuate houses and studies, theye use their owne libertie of comely apparell.

Item, that all inferiour Ecclesiasticall persones, shal weare longe gownes of the fasshion aforesaied, and cappes as afore is prescribed.

Item, that all poore Parsones, Vicars and Cura-
tes doe endeuour them selues to conforme their ap-
parrell in like sorte, so sone and as conueniently as
their abilitie will serue to the same. Provided that
their abilitie be iudged by the Bishoppe of the Dio-
ces. And if their abilitie will not suffer them to buye
the long gownes of the forme afore prescribed, that
then theye shall weare their shorte gownes, agreeable
to the forme before expressed.

Item, that all suche persones as haue been or bee
Ecclesiastical, and serue not the ministerie, or haue
not accepted or shall refuse to accepte the othe of o-
bedience to the Queenes Majestie, dooe from hence
furth abrode weare none of the said apparrell of the
forme and fasshion aforesaied, but to go as mere laye
men, till theye be reconciled to obedience: a who shall
obstinately refuse to do the same, that theye be presen-
ted by the Ordinarie to the Commissioners in causes
Ecclesiastical, a by them to be reformed accordingly.

B.iii.

ARTICLES.

Professacons to be made, promisid and subscribed
by them that shall hereafter be admitted to
any office, come, or cure in any churche
or other place Ecclesiastical.

H. **N** primis, I shall not preache or publiquely in-
terprete, but onely reade that whiche is ap-
pointed by publique auctorite, without
speciall license of the Bishop vnder his seale.

I shall reade the seruice appointed, plainly, distinct-
ly and audibly, that all the people maye heare and
understante.

I shall keepe the Register Booke, accordyng to the
Quenes maiesties Inuincions.

I shall vse sobrietie in apparell, and specially in the
Churche at common prayers, accordyng to order ap-
pointed.

I shall moue the Parishioners to quiet and concord,
and not geue them cause of offence, and shall helpe to
reconcile them whiche be at variaunce, to my biter-
moue power.

I shall reade daly at the leaste one Chapter of the
old Testament, and an other of the Newe, with good
aduiseinent, to the increase of my knowledge.

I doe also faithfully promise in my persone, to vse
and

ARTICLES.

and exercise my office and place to the honour of God,
to the quiete of the Queenes Subiectes within my
charge, in truthe, concorde and unitie. And also to
obserue, keepe and maintaine suche order and uni-
formitie in all extermal polcie, Rites and Ceremo-
nies of the churche, as by the lawes, good usages and
orders are alreadie well provided and established.

I shall not openly intermedle with any artificers oc-
cupacions, as coueteously to seeke a gaine thereby,
hauing in Ecclesiasticall llyng to the somme of xx.
nobles or aboue by yere.

Agreed vpon and subscribed by

Matthæus Cantuariensis.

Edmondus Londoniensis

Richardus Eliensis.

Edmondus Roffensis.

Commissioners
in causes Eccle-
siasticall.

Robertus Wintoniensis.

Nicolaus Lincolniensis.

with others.

Imprinted at London by
Reginalde Wolfe.

2310173A

modiōdiō

Regulare wife

England, Ch. of. Avertisements, &c.
Aduertisementes,
partly for due order in
the publique administration of com-
mon prayers, and vsing the holye Sacra-
mentes, and partly for the apparell
of all persons Ecclesiastical, by vertue of
the Queenes Maiesties letters com-
maunding the same, the xxv. day
of Januarie, in the seuenth
yere of the raigne of our
Soueraigne Ladye
ELIZABETH,
by the grace of GOD, of Englande,
Fraunce, and Irelande Queene,
defender of the Fayth. &c.
(. . .)

LONDINI.

*Cum priuilegio ad imprimen-
dum solum.*

LONDINI
-emissum haec sigilli sunt
-anno (anno)

The Preface.



¶ H^E Queenes Maiestie of her godly zeale, calling to remembraunce howe necessarie it is to the auancement of gods glory, and to the establishment of Christes pure religion, for al her louing subiectes, especially the state Ecclesiastical, to be knit together in one perfect unitie of doctrine, and to be conioyned in one uniformitie of Rites and Maners in the ministracion of Gods holy worde, in open prayer and ministracion of Sacramentes, as also to be of one decent behauour in their outward apparrell, to be knowen partly by their distinct habites to be of that vocation (who shoulde be reuerenced the rather in their offices, as Ministers of the holye thinges whereto they be called) hath by her letters dyrected unto the Archbyshop of Canterbury, and Metropolitane, required, enioyned, and straightly charged, that with assistance and conference had with other Byshops, namely suche as be in commission for causes Ecclesiastical, some orders might be taken, wherby all diuersities and varieties among them of the Cleargie and the people (as breeding nothing but contention, offence, and breache of common charitie, and be agaynst the lawes, good vsuage, and ordinances of the Realme) myght be resourmed and represed, & brought to one maner of uniformitie throughout the whole Realme, that the people may thereby

The Preface.

quietly honour and serue almyghtie God, in trueth, concorde, unitie, peace and quietnesse, as by her Ma-
festies sayde letters more at large doth appeare.
Whereupon by diligent conference and communica-
tion in the same, and at last by assent and consent of
the persons before sayde, these orders and rules en-
suing, haue ben thought meete and conuenient to be
used and folowed: not yet prescribing these rules as
lawes equiualent with the eternal word of God, and
as of necessitie to bynde the consciences of her sub-
iectes in the nature of them considered in them sel-
ues: Or as they shoule adde any efficacie, or more ho-
liness to the vertue of publique prayer and to the
Sacramentes, but as Temporall orders mere Eccle-
siasticall, without anye vaine superstition, and as
rules in some part of discipline concerningyng decencie,
distinction, and order for the time.

Articles for doctrine and preaching.



IRST, that al they which shal be admitted to preache, shalbe diligently examined for theyr conformitie in unitie of doctrine, established by publique auctoritie: and admonished to vse sobrietie and discretion in teaching the people, namely in matters of controuersie, and to consider the grauitie of theyr office, and to foresee with diligence the matters whiche they wyll speake, to bter them to the edification of the audience.

preachers cramy

Item, that they set out in theyr preaching the reuient estimation of the holy Sacramentes of Baptisme and the Lordes Supper, exciting the people to the often and deuoute receauing of the holye Communion of the body & blood of Christ, in such forme as is alreadie prescribed in the booke of Common prayer, and as it is further declared in an Homilie concerning the vertue and efficacie of the sayde Sacramentes.

Item, that they moue the people to al obedience, as well in obseruation of the orders appoynted in the booke of Common seruice, as in the Queenes Majesties Injunctions, as also of all other ciuill dueties due for subiectes to do.

Item, that all lycences for preaching, graunted out by the Archbyshop & Byshops within the prouince of Canterbury, bearing date before the fyre day of
A iii Marche,

ARTICLES.

Marche. 1564. be boyde and of none effect: and neuerthelesse al such as shalbe thought meete for the office, to be admitted agayne without difficultie or charge, paying no more but. iiiid. for the writing, parchment and ware.

Item, yf any Preacher or Parson, Vicar, or Curate so licensed, shal fortune to preache anye matter tending to dissention, or to the derogation of the religion and doctrine receaued, that the hearers denounce the same to the Ordinaries, or the next Byshop of the same place: but no man openly to contrary or to impugne the same speache so disorderly uttered: whereby may growe offence and disquiet of the people, but shalbe conuinced and reprooued by the Ordinarie after such agreeable order, as shalbe seene to han accouning to the grauitie of the offence. And that it be presented within one moneth after the wordes spoken.

Parson Item, that they vse not to exact or receaue unreasonablie rewardes or stipendes of the poore Pastors, comming to their Cures to preache, whereby they myght be noted as folowers of filthy lucre, rather then vse the office of preaching of charitie and good zeale, to the saluation of mens soules.

Item, yf the Parson be able, he shall preache in his owne person every three monethes, or els that preach by an other, so that his absence be approued by the Ordinarie of the Dioces in respect of sicknes, service, or studie at the uniuersities. Neuerthelesse, yet for want

ARTICLES.

want of able Preachers and Parsons to tolerate them without penaltie, so that they preache in theyr owne persons, or by a learned Substitute, once in euery three monethes of the yere.

Articles for administration of prayer and Sacramentes.

IIRST, that the Common prayer be saide or song decently and distinctly, in such place as the Ordinarie shall thinke meete, for the largenesse and straigtnes of the Church and Quier, so that the people may be most edified.

Item, that no Parson or Curate, not admitted by the Byshop of the Dioces to preache, do expounde in his owne Cure or other where, anye Scripture or matter of doctrine, or by the way of exhortation, but only studie to reade grauely and aptly, (without anye glossing of the same, or anye additions,) the Homilies alreadye set out, or other such necessarie doctrine as is or shalbe prescribed for the quiet instruction and edification of the people.

Item, that in Cathedrall Churches and Colledges, the holy Communion be ministred vpon the first or seconde Sunday of every moneth at the least. So that both Deane, Prebendarie, Priestes & Clarkes, do receaue: and all other of discretion of the foundation, do receaue fourte times in the yere at the least.

¶ iii

Item,

ARTICLES.

Item, in the ministratiōn of the holy Communion in Cathedrall and Collegiat Churches, the principal Minister shall vse a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be sayde at that Communion Table, to vse no Copes but Surplesses.

Item, that the Deane and Prebendaries weare a Surples with a silke hoode in the Quier: and when they preache in the Cathedrall or Collegiat Church, to weare theyr hoode.

Item, that every Minister saying ayre publique prayers, or ministring the Sacramentes, or other rites of the Churche, shall weare a comely Surples with sleevees, to be prouided at the charges of the parische: and that the Parische prouide a decent Table standing on a frame, for the Communion Table.

Item, they shal decently couer with Carpet, Silke, or other decent couering, and with a fayre linnen cloth at the time of the ministratiōn, the Communion Table, and to set the tenne Commaundementes vpon the East wall ouer the sayde Table.

Item, that all Communicantes do receaue kneeing, and as is appointed by the lawes of the realme, and the Queenes Maiesties Instructions.

Item, that the fōnte be not remoued, nor that the Curate do Baptise in parische Churches in any Basons, nor in any other forme then is alredie prescriued, without charging the parent to be present or absent

ARTICLES.

sent at the Christening of his childe, although the parent may be present or absent, but not to auns were as Godfather for his childe.

Item, that no childe be admitted to auns were as Godfather or Godmother, except the childe hath receaved the Communion.

Item, that there be none other holydayes obserued besides the Sundayes, but only such as be set out for holydayes, as in the statute Anno quinto & sexto Edwardi sexti, and in the newe kalender auctorised by the Queenes Maiestie.

Item, that when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person, and after the time of his passing, to ring no more but one short peale: and one before the buriall, and an other short peale after the buriall.

Item, that on Sundayes there be no shops open, nor Artificers commonly goyng about their affaires worldly. And that in all faires and common Marhets, falling vpon the Sunday, there be no shewing of any wares before the seruice be done.

Item, that in the Rogation dayes of procession, they sing or say in englishe the two psalmes begynnyng Benedic anima mea, &c. with the Letanie and Suffrages thereunto, with one Homilie of thankes geuing to God, alreadie devised & diuided into four partes, without addition of anye superstitious ceremonies heretofore vsed.

Articles for certaine orders in ecclesiasticall policie.



I R S T, agaynst the day of geuing of orders appoynted, the Byshop shall geue open monitions to all men , to except agaist suche as they knowe not to be worthy, eyther for life or conuersation : And there to geue notice, that none shall sue

for orders, but within their owne dioces where they were borne, or had their long time of dwelling, except of such as shalbe of degree in the vniuersities.

Item, that young Priestes or Ministers, made or to be made, be so instructed, that they be able to make apt answeres concerning the fourme of the Catechisme prescribed.

Item, that no Curate or Minister be permitted to serue without examination and admission of the Ordinarie or his deputie, in wryting, hauing respect to the greatnesse of the Cure, and the meetenes of the partie: and that the sayde Ministers yf they remoue from one dioces to an other, be by no meanes admitted to serue without testimonie of the diocesan from whence he commeth, in writing, of his honestie, and abilitie.

Item, that the Byshop do call home once in the yere any Prebendarie in his Churche, or beneficed in the Dioces which studieth at the vniuersities, to know howe he profiteth in learning ; and that he be not suffered

ARTICLES.

suffered to be a seruing or a wayting man dissolutely.

Item, that at the Archdeacons visitation, the Archdeacon shall appoynt the Curates to certaine tares of the newe Testament, to be conde without booke: And at theyz next Synode to exact a reheatsall of them.

Item, that the Churchwardens once in the quarter declare by their Curates in billes subscribed with their handes to the Ordinarie or to the next officer vnder him, who they be whiche wyll not redily paye their penalties for not comming to Gods diuine seruice accordyngly.

Item, that the Ordinaries do bse good diligent examination, to foresee al Simoniacall pactes or couenantes with the Patrones, or presenters for the spoyle of their glebe, tithes, or manlion houses.

Simony

Item, that no persons be suffered to marry within the Leuiticall degrees mentioned in a table set forth by the Archbyshop of Canterbury in that behalfe, Anno Domini. 1563. and yf any such be, to be separated by order of lawe.

¶ vii

Articles for outward apparel of persons Ecclesiastical.



1 R S T, that all Archbyshoppes and Byshoppes do vse and continue their accustomed apparel.

Item, that all Deanes of Cathedrall Churches, Maisters of Colledges, all Archdeacons, and other dignities in Cathedral Churches, Doctors, Bachelors of Divinitie and Lawe, hauing any Ecclesiastical living, shal weare in their common apparel abrode, aside gowne with sleevees straight at the hand, without any cuttes in the same. And that also without any falling cape: and to weare tippets of Sarcenet, as is lawfull for them by the acte of Parliament.
Anno.24.Henrici octauii.

Item, that all doctors of Phisiche, or of any other facultie, hauing any living ecclesiastical, or any other that maye dispende by the Churche one hundred markes, so to be esteemed by the fruites or tenthes of theyr promotions: and all Prebendaries whose promotions be valued at twentie pounde or vppwarde, weare the lyke apparrell.

Item, that they and all ecclesiastical persons, or other hauing any ecclesiastical living, do weare the cappe appoynted by the Inunctions. And they to weare no hattes but in their iourneying.

Item, that they in their iourneying do weare their clokes with sleevees put on, and like in fashion to their gownes, without gardes, weltes, or cuttes.

Item,

ARTICLES.

Item, that in their priuate houses and studies, they
use their owne libertie of comely apparrell.

Item, that all inferiour Ecclesiastical persons shal
weare long gownes of the fasshion aforesayde, and
cappes as afore is prescribed.

Item, that al poore Parsons, Vicars, and Curates,
do endeuour them selues to conforme their apparel
in like sorte, so soone and as conueniently as their a-
bilitie wyll serue to the same. Provided that theyr a-
bilitie be iudged by the Byshop of the Dioces. And
yf their abilitie wyll not suffer to buye them long
gownes of þ fourme afore prescribed, that then they
shall weare their shorte gownes, agreeable to the
fourme before expressed.

✓ looked w/
sluſt w/

Item, that all suche persons as haue ben or be Ec-
clesiasticall, and serue not the ministerie, or hath
not accepted or shall refuse to accept the othe of o-
bedience to the Queenes Maiestie, do from hence-
forth abroade weare none of the sayde apparrell of
the fourme and fasshion aforesayd, but to go as mere
lay men, till they be reconciled to obedience: and
who shall obstinately refuse to do the same, that they
be presented by the Ordinarie to the Commissioners
in causes Ecclesiastical, and by them to be refourmed
accordyngly.

Protestations to be made, promised
and subscribed to, by them that shall hereaf-
ter be admitted to any office, roome, or
cure in any Churche, or other place
Ecclesiasticall.



In primis, I shall not preache or
publiquely interpret, but only
reade that which is appoynted
by publique auctoritie, with-
out speciall licence of the By-
shop vnder his seale.

I shal reade the seruice appoynted,
plainely, distinctly, and au-
dibly, that all the people may heare and vnderstand.

I shall keepe the Register booke accordyng to the
Queenes Maiesties Injunctions.

I shall vse sobrietie in apparrell, and specially in the
Churche at Common prayers, accordyng to order
appoynted.

I shall moue the parishioners to quiet and concord,
and not geue them cause of offence, and shall helpe to
reconcile them whiche be at variaunce, to my bter-
most power.

I shall reade dayly at the least one Chapter of the old
Testament, and another of the newe, with good ad-
uisement, to the increase of my knowledge.

I do also faythfully promise in my person, to vse and
exercise my office and place to the honour of God, to
the quiet of the Queenes subiects within my charge
in

ARTICLES.

in trueth, concorde and vnitie. And also to obserue, keepe, and maintaine such order and vniiformitie in all externall policie, rites and ceremonies of the Churche, as by the lawes, good vsuages, and orders are alreadie well prouided and established.

I shall not openly intermedle with anye Artificers occupations, as couetously to seeke agayne thereby, hauyng in Ecclesiasticall living to the summe of twentie nobles or aboue by pere.

6.13.42
Am

Agreed vpon and subscribed by.

Matthæus Cantuariensis,

Edmondus Londoniensis.

Commissioners in cause
ses Ecclesiasticall.

Richardus Eliensis.

Edmondus Roffensis.

Robertus VVintoniensis.

With others.

Nicolaus Lincolniensis.

BB

Imprinted at London

by Reginalde Wolfe.

ANNO DOM. M.D.LXXI.



Barrowe & framed in
long paper the paper
A COLLECTION OF 10

CERTAINE SCLAVNDER OVS

Articles gyuen out by the Bisshops

against such faithfull Christians as they now vniustly
deteyne in their Prisons togeather with the an-
swere of the saide Prisoners
therunto.

ALSO THE SOME OF CERTAINE
CONFERENCE S HAD IN THE FLEETE
according to the Bisshops bloudie Mandate
with two Prisoners therre.

[1590.]